12304 d
2

MAXIMS Tranſlated from a Book intitled, *L'homme de Cour:* Or, *The Courtier.*

BRITISH MUSEUM

The *Je-ne-ſcay-quoy.*

IT is the very Life of honourable Qualities, that which gives Wit and Sprightlineſs to our Words; the Soul of Actions, the Luſtre of all fine Accompliſhments; other Perfections are the Imbelliſhment of Nature, but *Je-ne-ſcay-quoy* is the Ornament of Perfections themſelves: It is obſervable, even in the Man-

ner of Reaſoning; 'Tis rather the Endowment of Nature, than the Acquiſition of Study; for it is ſuperior to all Rules and Precepts. 'Tis not confined to a Facility and Eaſineſs of Behaviour, but extends itſelf to Performances of the utmoſt Gallantry. It pre-ſuppoſes a Temper free and unperplex'd, and to this natural Freedom it adds the laſt Stroke of Perfection. Without it Beauty is dead and inſipid; every thing that is agreeable loſes its Gracefulneſs. It bears the Sway over Valour, Diſcretion and Prudence; yea, over Majeſty it ſelf. 'Tis a political Engine, that diſpatches Affairs with the utmoſt Expedition. 'Tis finally, the Art of extricating One's-ſelf with an Air of Gentility, from all Embarraſſments and Perplexities.

It is in my Opinion very proper to Subjoyn, as a Comment on this, a Verſion of all the 13*th Chapter of*

of the Hero, *where he gives us a more diſtinct* Idea *of what he calls* Deſpejo.

This *Je-ne-ſcay-quoy*, ſays he, is the Soul of all honourable Qualities, the Life of all Perfections, the Vigour of Actions, the Gracefulneſs of Language, and that which gives the moſt ſenſible Pleaſure to Perſons of good Taſt and fine Reliſh: It agreeably amuſes the Thought and Imagination, but is itſelf entirely inexplicable; 'tis ſomething that enhances the Luſtre of the moſt conſummate Excellency; it comes under the Predicament of formal Beauty; other Perfections embelliſh Nature, but *Je-ne-ſcay-quoy* adorns the Embelliſhments themſelves: So that this may be properly ſtyl'd, the Perfection of Perfections; always attended with an univerſal Grace and tranſcendent Excellency; it conſiſts in a certain Air, and

an agreeableneſs of Carriage, which wants a Name; it diſcovers itſelf in Converſation, in the Manner of Acting and Reaſoning: Its compleateſt Delicacy is derived from Nature, and next to that, from Reflection; for it is never ſubjected to any imperious Precepts, but always inclines to that which appears beſt in every Species. It has been term'd an Enchantment, becauſe it ſteals People's Hearts; a fine Air, becauſe it is imperceptible; a lively Air, on Account of its Activity; the Air of the World, becauſe of its Politeneſs; the Gaiety of good Humour, for its Eaſineſs and Complacency of Behaviour: People's taking a Fancy to define it, and finding it impoſſible, has been the Reaſon of theſe Appellations. 'Twould be to offer an Injury to it, to put it on the Level with Eaſineſs of Behaviour, for it is elevated many

Degrees

Degrees above every thing of that Nature; and is of equal Extent with the moſt fine Gallantry. Although it pre-ſuppoſes an entire Diſengagement and Freedom, yet it enhances Perfection to a higher Sphere.

Enterprizes as well as Children, muſt have Midwives, and it is to this *Je-ne-ſcay-quoy* that they are indebted for their happy Delivery; without it they prove abortive, without this the moſt delicate Things become nauſeous and inſipid: So that it ſeems to be rather the principal Ingredient, that goes to the Compoſition of any thing truly excellent, than an acceſſary Part of it. It does not only ſerve as an Ornament, but alſo as an Aſſiſtance and Direction in all our Undertakings: For as it is the Soul of Beauty, ſo it is the very Eſſence of Prudence: As it is the Principle of Gracefulneſs, ſo 'tis the

the Life of Fortitude; in a General it goes Hand in Hand with Bravery, and in a King with Prudence. In the Shock of a Battle, it is as eaſily diſcern'd by its Air of Aſſurance and Intrepidity, as by the Addreſs in handling Arms, or Magnanimity in facing the Enemy. It renders a General Maſter of Himſelf firſt, and then of the Fields. It is as impetuous and irreſiſtible on Horſe-back, as 'tis Majeſtick under a Canopy. It is this that makes the Harangues of Orators ſo engagingly agreeable; it was with this Golden Clue that *Henry* the Fourth, the *Theſeus* of *France*, knew how ſo dexterouſly to extricate himſelf out of the Labyrinth of ſo many Obſtacles and Perplexities.

To this Deſcription of Deſpejo, *which is very Metaphyſical, may be added by Way of Explication, that Diſcourſe which Father* Bou-

hours

hours *has given us in his Fifth Entertainment of* Ariſte *and* Eugene.

'Tis much eaſier to perceive than know, or ſtate any Notion of it, ſays *Ariſte*. 'Twould ceaſe to be *Je-ne-ſcay-quoy*, if it were poſſible to form an Idea of it; for the Characteriſtick of it is to be Incomprehenſible, and inexplicable. *And about a Page after:* It cannot be preciſely defin'd to be either Beauty, Genteel Carriage, Gracefulneſs, Gaiety of Humour, or Sprightlineſs of Wit; becauſe we frequently obſerve Perſons poſſeſs'd of all theſe Qualities, who are nevertheleſs deſtitute of that which Pleaſes: On the other Hand we ſee others, that have got the knack of Pleaſing tho' void of every thing that is agreeable, but *Je-ne-ſcay-quoy*. Farther, it may be laid down as an indiſputable Axiom, that the moſt deſerving Merit can effect nothing without it, and, that

that there is need of nothing elſe for accompliſhing the greateſt Performances. 'Tis a mere Nothing to be Handſome, Ingenious, Gay, Pleaſant, and if *Je-ne-ſcay-quoy* be wanting all theſe Qualities are dead and inſipid: But whatſoever Defects a Perſon has in his Body or Mind, by this only Prerogative he is ſure to pleaſe infallibly.

The *Je-ne-ſcay-quoy* recommends and ſets-off every Thing, from thence it proceeds, ſays *Eugene*, that this *Je-ne-ſcay-quoy* is an Agreeableneſs that enlivens, and as it were animates Beauty, and all natural Perfections; that it renders Deformity amiable, and ſupplies all other natural Defects; that it is a Sort of a Charm and Air, which interfuſes itſelf into all our Words and Actions; it enters into our Gate, our Laugh, the Tone of our Voice, and even into the leaſt Geſture of the Perſon

ſon that is ſo happy as to pleaſe. *And four or five Pages after* he tells us, that the *Spaniards* have alſo their *No-ſe-que*, which they ſay ought to go along with every Thing: Beſides which they have their *Donayre*, their *Brio*, and their *Deſpejo*; which, according to *Gracian*, is above our Thoughts and Words. I relate this here to ſhew, that *Deſpejo* is a *Je-ne-ſcay-quoy*, which has no Name; and that all thoſe, that have been affix'd to it by Men of Letters, are nothing elſe but fine Terms to flatter their Ignorance.

The Thing, and the Manner of Doing it.

'TIS not ſufficient, that the Subſtance of an Action be good and commendable, unleſs the Circumſtances of it be ſo too: An ill Manner of Doing a Thing ſpoils all, it deforms even Juſtice and Reaſon it ſelf.

This Thought was taken from that of *Tacitus*, where he ſays, that the beſt Actions are frequently attended with ill Conſequences, if they are not perform'd with Diſcretion and Prudence. *Sæpe honeſtas rerum Cauſas, ni Judicium adhibeas, perniciosi exitus conſequuntur.* Hiſt. 1.

On the contrary, a compleat Manner ſupplies every thing, it gilds over a Denial; it ſweetens all the Sowrneſſes of Truth, and plains the Wrinkles of Age. The HOW bears a great Influence in all our Performances. A Manner free, open, and diſengag'd wins People's Affections, and becomes the ſole Ornament of Life.

This Maxim is taken from one of the Chapters of his Book intitled, The Prudent Man. *Del Modo y agrado. And as all the Chapter is very Inſtructive, I believe an Abſtract of it may be acceptable to the Publick.*

By

By this univerſal Precept it was, ſays he, that *Cleobulus* merited to be the Firſt of *Sages*: So is this the Firſt of Precepts. But if the Inſtitution of this was ſufficient to entitle him to the Appellation of Wiſe, yea, the Wiſeſt of Men; What Title will he deſerve, who makes it his Buſineſs to obſerve it? For to know Things, and not to do them, is not the Part of a Philoſopher, but a Grammarian.

In every Thing the Circumſtance is as neceſſary as the Subſtance, and in ſome Occaſions more neceſſary. The firſt Part that preſents itſelf to our View, in an Action, is not the Eſſence, but the Appearances and Outſides of Things. It is by the exteriour, that we come to know the interiour Qualities. 'Tis by the Bark of the Manner, that we diſcern the Fruit of the Subſtance. Thus by the Port of a Stranger, we form

to ourſelves a Notion of his Fortune, or Endowments, though we never ſaw him before.

The Manner is that Part of Merit that moſt engages the Eyes of Attention; and in as much as it is acquirable, thoſe are entirely inexcuſable who are deſtitute of it.

Truth, 'tis true, hath a natural Force; Reaſon hath Authority; Juſtice hath Power; But without the Concurrence of a compleat Manner, they appear without Luſtre, or Brightneſs: whereas this compleat Manner adds to their real Value and Commendation. It makes up for every thing, even the Defect of Reaſon; it makes a Miſtake Ornamental; it beautifies Deformity; it conceals Imperfections; and in a Word, it puts a new Face upon every Thing.

A hearty Attachment to his Maſter's Intereſt is not ſufficient in a Miniſter; nor Valour in a Captain;

Captain; nor Science in a Man of Letters; nor Power in a Prince; if all theſe be not attended with this momentous Formality. There is no Province, or Employment in which it is more requiſite than in the ſupreme Power.

To be Courteous and Affable is a much better Method for Superiors to gain the Affections of Inferiors, than to be Deſpotical, and Arbitrary. We are under a double Obligation to love a Prince, when we ſee him let his Prerogative of Sovereignty truckle to Humanity.

That Prince, ſays *John Rufo*, *which gets the Affections of his People, makes Children of his Subjects; but he that incurrs their Hatred, turns them into pitiful Slaves.* *Apophthegm* 703; and in the following he adds, *That the Fear of Subjects without their Love, is the ſame with Reſpect to a Prince, that Lime without Water is for an Edifice.* A Prince

A Prince ought firſt to Reign in the Wills and Affections, and then over the Eſtates of his People. Procure yourſelf the Good-Will, and even the univerſal Applauſe of the World; if this can't be done by natural Propenſity, what is wanting in that muſt be ſupply'd by Art: For thoſe who admire, never conſider whether your Manner be natural, or acquired.

There are ſeveral Things that have little intrinſick Value on their own Account, which nevertheleſs are eſteem'd, by Reaſon of the Manner in which they are perform'd. By the Influence of this, that which wasOld and Unfaſhionable,becomes New and A-la-Mode. If the Circumſtances of an Action are of a modern Stamp, they palliate all that which would otherwiſe appear diſagreeable for its being of an ancient Date. The Taſt of the World always advances, but never recoils:

recoils: It never touches on that which is paſt, becauſe it finds no ſuch Pleaſure in it, as it does in that which is new: Nevertheleſs it may be imperceptibly deceiv'd by a ſmall Alteration.

The Circumſtance of Things brings that in play again which ſeems ſuperannuated, and frees them from the Odiouſneſs of Diſuſe, and the Nauſeouſneſs of too frequent Repetition, which is always intolerable; but more eſpecially in Imitations, which can as eaſy ariſe to the Novelty, as the Sublimity of the firſt Original.

This appears ſtill more evident in the Productions of the Mind: Let Subjects be as Vulgar and Common as they will, they never fail to excite People's Attention, and engage their Affections, if the Dreſs of the Orator, or Hiſtorian, can find new Embeliſhments to ſet off and adorn them.

When

When Subjects are accurately handled, they'll bear the Seventh Repetition without giving the leaſt Uneaſineſs. But tho' they may not ſeem tedious, they are ſeldom admired. 'Tis requiſite therefore, to diſh them up otherwiſe, that they may excite Attention. The Newneſs is entertaining, and charm the Taſte. Objects are entirely renew'd by the Alteration of the Circumſtances; which is the true Art of Pleaſing.

Such a Perſon ſhall ſay all the ſame Things that another doth, and yet ſhall tickle where the other offends. Of ſo great moment it is to know the ſeaſonable Uſe of the HOW! So Serviceable is a good, and ſo Prejudicial a bad Manner!

If the Want of a good Manner is of ſo remarkable an ill Conſequence, What will be the Effect of one poſitively bad, and deſignedly offenſive, eſpecially in Men of publick Employ-

Employments? Your ungenteel Carriage, ſaid a wiſe Man, is an inconſiderable Defect, yet it is of Moment enough to make every one diſguſted at you. An outward Agreeableneſs of Behaviour promiſes an inward Gracefulneſs of Wit, and Beauty is commonly an Indicative of good Humour.

'Tis one of the Properties of a good Manner, to take delight in gracing a *NO*, ſo as to make it more eſtimable than an *YES* ill-ſeaſon'd. It ſugars Truths ſo dexterouſly, as to make them paſs for Careſſes, and even for Flattery. It diſabuſes People by telling them, not what they are, but what they ought to be.

Of the Aſcendant.

IT is a certain ſecret Force of Superiority, which proceeds from Nature, and not from any Art or Affectation. Every one readily ſubmits to it, without knowing why, only that we yield ourſelves to an engaging Quality of the natural Authority of another. Theſe predominant Genius's are Kings by Merit, and Lions by a Priviledge, which they have brought into the World along with them. They poſſeſs themſelves of the Hearts and Tongue of Others, by a *Je-ne-ſcay-quoy*, that cauſes them to be reſpected. When ſuch Men are endu'd with other neceſſary Qualities, they are born to ſit at the Helm of politick Government, for this very Reaſon, that they'll do

do more by a Pretence only, than others with all their Endeavours, and Strength of Reaſon.

Thoſe who are happy enough to be poſſeſt of this Prerogative, find all Things ready done to their Hands. Superiority itſelf renders every thing eaſy to them, they are never at a Loſs, and all their Undertakings are crown'd with a glorious Succeſs: Nay, their Words and Actions have a double Advantage over thoſe of Others. Mediocrity itſelf has often been look'd upon as ſomething Extraordinary, when ſeconded and improv'd by this ſovereign Excellence. Thoſe who are deſtitute of this Superiority, take hold of Opportunities with Diffidence and Suſpicion of themſelves, which bereaves them of the greateſt Part of their Agreeableneſs, eſpecially if they let it be diſcover'd. From Diſtruſt immediately ariſes Fear, which ſhame-

fully baniſhes modeſt Aſſurance, and conſequently ſullies the Beauties both of Action and Reaſon. This unmanly Baſhfulneſs uſurps ſuch an abſolute Power over the Underſtanding, that it deprives it of all its Liberty; ſo that the Judgment ceaſes, the Speech becomes chill'd, and Activity ſeiz'd with a Sort of Lethargy.

The *Aſcendant* of the Speaker immediately commands the Reſpect of his Audience; it forces the Attention of the ſevereſt Criticks, and ſweeps away at once the Aſſent of a whole Company. It furniſhes an Orator with proper Expreſſions, or even whole Sentences; whereas Timidity makes our Thoughts ſtagger about the Propriety of Speech: Fear is ſufficient to choak up the moſt fluent Source of Arguments, nay, where there might otherwiſe ſeem to flow a Torrent of Eloquence, the extream Cold-

neſs

neſs of Timidity makes all Charms of Rhetorick appear Sick and Languiſhing.

A famous Orator, who had Preach'd, during the Space of Five Years, before *Philip the Second* of *Spain*, was put to a ſtand at his very entring into the Pulpit, becauſe that in his greeting the King, his Majeſty had fixed his Looks upon him. One of the Pope's Nuncio's was likewiſe put to a non-plus in one of his Audiences, and the Jeſuite *Poſſevin* could not utter one Word at the Beginning of the ſecond Part of an elaborate Diſcourſe, in ſuch a Manner, that the King, to free him from the Troubles and Confuſion he ſaw him in, ſaid to him, *If you have your Notes I'll peruſe them, and I'll have your Buſineſs diſpatch'd. Dichos y hechos di don Philippe* Cap. 11. 2.

He

He that enters upon Converſation with a good Aſſurance, and a commanding Mien, takes an immediate Poſſeſſion of the Reſpect of the Aſſembly; but he that appears daunted accuſes his Weakneſs, and acknowledges his Defeat. And this his Miſtruſt of his Parts cauſes him to be deſpiſed, or at leaſt had in no great eſteem by others. Indeed a prudent Man ought to keep within Bounds, and eſpecially when he is unacquainted with the Perſons he is to Converſe with; he firſt of all examines whether the River be Fordable, but above all if he foreſees it to be Deep.

Tho' it be very becoming, and Part of our Duty, to check that obſtreperous Utterance, when we addreſs ourſelves to Princes, or any Great Perſons; yet one ought to take Care, not to fall in the other Extremity of natural Modeſty, and thereby to be diſabled from

from explaining our Thoughts. 'Tis on that Occaſion that a juſt Medium, between a too reſolute Vociferation, and a Countenance daſh'd with Modeſty, is requiſite, leſt we ſhould appear either Diſagreeable or Ridiculous. Let not your Modeſty abaſh and confound you, neither ſuffer your Confidence of Speech and Behaviour to Baniſh all Reſpect.

This Pre-eminence ſhines in all Sorts of Perſons, but with more triumphant Brightneſs in the Great. For an Orator, it is more than a Circumſtance; for an Advocate, it is Eſſential; in an Ambaſſador, it is a tranſcendant Quality; in a General, it is a victorious One: But in a Prince, it is the Height of Perfection. It enhances the value of all human Actions, nay it extends itſelf to our very Countenance, which is the Throne of Decency, and to our very Gate, ſo

that

that the Steps of a Man declare the Stamp which is within imprinted on his Heart: And 'tis on that Occaſion, that judicious Perſons generally chalk out their Characters, by a noble Manner of Behaviour and Speech; for the Sublimity of Actions doubles the value of them, when Majeſty attends them.

Some there are, who are born to bear an abſolute Sway in whatſoever they ſpeak or undertake; one would think, that they were by Nature deſign'd to be the Firſt-born of all human Kind. They are Created to be Superiors whereſoever they are, if not in Dignity, at leaſt in Merit; they are poſſeſſed with an over-ruling Genius, which extends itſelf even to their moſt common Actions. Every thing is Obedient to them, becauſe they Excel in every thing. They ſoon become Maſters of others, by ſteal-

ing

ing away their Hearts, for every thing may find a Place in their vaſt Capacity. And though ſometimes others are to be found better qualified in Point of Learning, noble Extract, or eminent Virtues, yet they bear the Sway by Reaſon of an *Aſcendant*, which gives them the Superiority; in ſuch a Manner, that if they are not Rulers *de Jure*, they are *de Facto*.

Not to be Prodigal of One's Talent.

IT is the Misfortune of every thing that is Excellent, to degenerate into Abuſe, when us'd too frequently. That which every Body paſſionately ſought after, comes at laſt to be nauſeous to All. A great Misfortune to be good for nothing at all; and likewiſe to deſire to be good for every Thing!

Thoſe always loſe who are willing to get too much, and at laſt they are as much hated, as they have been before cheriſh'd. This is the Fate of all Sorts of Perfections, as ſoon as they loſe the Renown of being rare, they have that of being Vulgar. A ſtrange Thing! Their own Excellency becomes the Cauſe of their Ruin; that univerſal Applauſe is turn'd into a general Diſtaſte. This is, if I may ſo ſay, the Worm which gnaws the moſt plauſible Things in all Sort of Eminence. That Worm proceeding from their very Vogue and Renown, and being nouriſh'd by the Oſtentation, which is made of them, brings them at laſt level with the Ground, let them be ever ſo exalted. Too much Brightneſs cauſes Prodigies themſelves to paſs for ordinary Things. 'Tis the Income of the moſt excellent Pieces of Painting and Tapeſtry, to be expos'd

pos'd in Sight upon any great Feſtivals, but the more Spectators they have, ſo they meet with more Judges, which take Notice of their Faults; from whence it ſoon falls out, that they are look'd upon as ordinary Pieces. The moſt dainty Diſhes loſe much of their delicious Savour, the Second Time they are ſerv'd, and we are ſurfeited at the Third. If it fares thus with material Nouriſhment, how will it be with that of the Soul, of the Delight of the Underſtanding? The Taſt of Wit is nice; and the greater the Wit, the more difficult it is to ſatisfy that Taſt. There's nothing to be compared with an excellent Rarity. Whatſoever is hard and difficult has always been in great Eſteem.

According as an excellent Man in Knowledge, Prudence, or Probity withdraws and lives recluſe, he makes himſelf deſir'd, becauſe

his very Retreat encreaſes the Longing and Pleaſure of ſeeing him. All manner of Diſcretion is uſeful, and gives a greater Luſtre to that, upon which the Continuance of Reputation has its Dependance. This Caution is alſo very neceſſary in reſpect to Beauty, the Oſtentation of which is immediately puniſh'd by a Diminution of Eſteem, and then by a down-right Contempt. Ha! How well that vulgar Evil was known, and prevented by that famous Miſtreſs of *Nero*, *Sabina Poppea*, who better knew, than any one elſe, how to enhance the Value of a rare Beauty! For ſhe always kept more of it unſeen, than ſhe ſuffer'd to appear. She was not ſatisfy'd to hinder others from the Sight of it, but ſhe kept it from her-ſelf. One Day ſhe expos'd in ſight her Eyes and Forehead, another time her Cherry Lips, and her Roſy Cheeks, continually

tinually keeping the reſt under her Veil, by which means ſhe got many Admirers. This is taken out of *Tacitus*, who ſpeaks of her in this manner: *Modeſtiam præferre & laſcivia uti; rarus in publicum egreſſus, idque velata parte oris, ne ſatiaret aſpectum; vel quia ſic decebat.* Ann. 13. And ſome Lines after he adds, That as ſoon as ſhe found *Nero* ſmitten with her as before, ſhe began to put on an imperious Air, and would not tarry with him above a Night or Two, under the Pretence of the extreme Love ſhe bore *Otho* her Husband. *Primum per Blandimenta & artes valeſcere, ſe forma Neronis captum ſimulans; mox acre jam Principis amore ad ſuperbiam vertens, ſi ultra unam alteramque noctem attineretur, nuptam eſſe dictitans, nec poſſe matrimonium amittere, devinctam Othoni per genus vitæ, quod nemo adæquaret.* 'Tis

'Tis a high Pitch of Policy to know how to get the Eſteem of others, and ſo well how to expoſe One's Talent to Sale, that every one may ſtrive which ſhall bid moſt. This Art is agreeably taught by the following Inſtance. An *Indian* Merchant, who had a great many rich Emeralds, ſhew'd one of them to a skilful Jeweller, that he might value it; this laſt paid it with Admiration. The *Indian* having look'd out another, much finer than the Firſt, the Jeweller ſet a much leſſer value upon't, and ſo on the Third and Fourth in Proportion. The *Indian* being ſurprized, that though what he ſhew'd was ſtill more Precious, the Jeweller ſhould ſet a leſs value upon't, learn't the Reaſon of it, which will ſerve us as a Lecture. It is, ſaid the Jeweller, that the Abundance, even of what is Precious, loſes its own Credit, for this Reaſon, that as Rarity ceaſes, Eſteem is loſt. And

And in the Seventh Chapter of his *Hero*. The Plurality loſes its own Credit, even in Things of the greateſt Value: On the contrary, Scarceneſs enhances the Value of an ordinary Perfection. It is therefore an uncommon Addreſs to find a new Method to render oneſelf excellent, and become famous. There are a great many Paths that lead to Singularity, but they are not all beaten. The neweſt, though they are the hardeſt to find out, are nevertheleſs the ſhorteſt to arrive to Grandeur.

The only Remedy, for the Preſervation of whatſoever excels, is to keep a juſt Medium in our Splendor and Glory. Exceſs ought to conſiſt in Perfection itſelf, and the Modification in the Manner of ſhewing it. *Tacitus* praiſes his Father-in-Law for his having been moderately Wiſe, and never having done any thing out of Oſtentation.

Retinuit,

Retinuit, quod eſt difficillimum, ex ſapientia Modum. Nihil appetere Jactatione. Nec unquam, in ſuam famam geſtis exultavit. in *Agricola.* The greater Light a Torch does afford, the ſooner it is burnt out. That which we cut-off from vain Appearance and Oſtentation, is more than doubly repaid in Eſteem. Witneſs *Agricola*, who after he had gain'd a great Victory over the *Engliſh*, far from being puffed up with Vain-Glory, on Account of the Proſperity of his Arms, did not ſo much as ſend a Leaf of Laurel, in the Relation which he ſent to the Emperor, as it was Cuſtomary, nor gave to that Succeſs the Name of Victory. Whereupon, *Tacitus* ſays, that he encreaſed his Glory in ſuppreſſing it, for this Reaſon, That every Body ſaid, that in a Man, who did not make a Shew of ſo tranſcendant an Action, it was a ſure Preſage of his revolving ſtill

ſome

ſome thing greater in his Mind. *Nec* Agricola *proſperitate rerum in vanitatem uſus, expeditionem aut victoriam vocabat, ne laureatis quidem geſta proſecutus eſt: Sed ipſa diſſimulatione fama famam auxit, æſtimantibus quanta futuri ſpe tam magna tacuiſſet.* And ſeveral Pages after, *Hunc rerum Curſum nulla verborum Jactantia epiſtolis Agricolæ auctum.* In Vita. Thus *Tacitus* has a great deal of Reaſon to ſay, that his Modeſty ſhelter'd him from Envy, but without bereaving him of his Glory, *Verecundia in prædicando, extra Invidiam, nec extra gloriam erat.* ibid. On the contrary, *Tacitus* turns into Ridicule, that *Ceſennius Petus*, who under-valu'd *Corbulon*'s Glory, to enhance his own; and who, for having taken ſome Caſtles, ſent Letters to *Nero* fill'd with Pomp and Vain-Glory, as if he had made himſelf Maſter of all *Armenia*, and

put an End to that War, wherein a few Days after, he would have certainly periſh'd, had he not been opportunely aſſiſted by the ſame *Corbulon*. *Deſpiciebat geſta, uſurpatas nomine tenus urbium expugnationes dictitans. Compoſuitque ad Cæſarem Litteras quaſi confecto bello, verbis magnificis, rerum vacuas.* Ann. 15.

To lay out Favours to the beſt Advantage.

GReat Friends ought to be reſerv'd for Matters of the greateſt Importance; for by makeing Uſe of a great Favour, in a Thing of little Moment, we throw it away: We ſhould not fly for Refuge to the ſacred Altar, but in the laſt Extremities. If we conſume the *Much* for the *Little*, what will be

be remaining to adminiſter to our future Exigencies? Nothing at this Time a Day is comparable to a powerful Protector. *Neque enim cuiquam*, ſays *Pliny* the younger, Ep. 23. lib. 6. *tam clarum ſtatim ingenium eſt ut poſſit emergere, niſi illi materia, occaſio, fautor etiam commendatorque contingat.* i. e. That there's no one endu'd with ſo much Wit and Happineſs, as to be able to Diſtinguiſh and Advance himſelf in the World; if he has not, beſides the Ground he builds upon, and the Opportunities that are offer'd him, a Patron to Introduce and Countenance him: Nothing more precious than Favour. There is more Difficulty in aſcending the firſt Step of *Fortune*, ſays *Gracian*, than a Steep Mountain. And about a Page after he gives this Reaſon, namely, That *Favour*, the prime Miniſter and Confident of *Fortune*, is plac'd at the Beginning

ning. That Miniſter, ſays he, reaches out his aſſiſting Hand to ſome, but never to Men of Virtue and Merit. He always makes choice of the Worſt; he no ſooner ſpies an ignorant Fellow, but he calls to him, whilſt he ſuffers a Thouſand wiſe Men to wait unregarded. Nor can that general Diſſatisfaction, which ariſes from ſuch Partiality, avail any thing at all; for he can hear, without any concern, whatſoever is ſaid of him. He is as diſcerning as an *Eagle* in finding out the Vicious, but never fixes his Eyes upon Perſons of Worth and Integrity: Becauſe he imagines, they'll be ſevere Obſervers of his Follies, and Haters of his Vanities. *Fortune* has always prov'd as great an Enemy to the Wiſe, as *Nature* and *Fame* has been their Friend.

2 AU 65

FINIS.